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already in existence. In many cases, activities have been preceded by mental processes characterized by a high degree of emotional tension....In cases of this type....there may arise the tendency or, indeed, the necessity for it to drain off or express itself in overt behavior....Thus, instead of merely kicking a tree or stone in impotent rage at his enemy, which is an immediate dramatized expression of what the primitive man would like to do to him, he proceeds to elaborate and amplify these haphazard acts—he constructs an image and then performs a more or less extensive operation upon it.”

It is plain that Dr. Schleiter goes here beyond the observable facts—he is delving into the psychology of the subconscious (cf. especially pp. 161ff). Viewed from another angle, he casts light upon the gropings of the human mind at a stage far more primitive than at present found anywhere on the face of the globe.

Such implications are, of course, apt to vitiate the complete abandonment of the developmental theory of culture origin as found on page 42 (see quotation above), and Dr. Schleiter was probably aware of the fact. At any rate, he cautions us, in the very last paragraph of his book, against drawing just those conclusions which a rigorous interpretation of his views would lead to. “We do not mean,” he says, “to attack, indiscriminately and at large, the processes of generalization and abstraction and to contend that the proper study of all cultural phenomena consists in the return to concrete particularity in such a manner as to involve nothing more than descriptive characterizations and a gossip interest which finds emotional consolation in mere *disjecta membra*....” Instead, he merely wants to counsel “much more critical caution than is customary” in the universalizing of particular aspects of primitive civilization. This advice will have to be heeded, for nobody who has a stake in the field can afford to ignore Dr. Schleiter’s book, whether he may like it or not.

X. B. N.

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THE IDEA OF IMMORTALITY: ITS DEVELOPMENT AND VALUE. (The Baird Lecture, 1917.) By *George Galloway, D. Phil., D.D.* Edinburgh: T. & T. Clark, 1919. Pp. viii, 234. Price, 9s. net.

Professor Galloway gives a rapid summary of what Herbert Spencer calls the insoluble problem—human immortality. The book is a small one, but ably summarizes the main and familiar lines of argument. Science can supply us neither with valid grounds for rejecting nor sufficient reasons for accepting the doctrine of human immortality. Dr. Galloway’s conclusion as to the evidence provided by “psychical research” is *non liquet*. Metaphysics can give no proof of immortality, though Dr. MacTaggart argues that “the Absolute has eternally differentiated itself in finite centers, which neither come into being nor pass away. The human ego is one of these finite differentiations and therefore is eternal and immortal.” The trouble is that Dr. MacTaggart does not prove the Absolute must be differentiated in this manner, and if this *were* so, that the human soul is one of these differentiations (p. 146). The metaphysicians following Kant emphasize the desire for immortality as its own vindication, and this ethical argument has, with Dr. Galloway, great weight. There remain what are called religious evidences, in especial the Resurrection of Christ. Dr. Galloway, like many modern theologians, holds that the Resurrection, far from proving immortality, requires faith in that doctrine to make it credible. “The

skeptic turns from the evidence unconvinced; the Christian finds it confirms his faith that death is the gateway of life." In conclusion Dr. Galloway sees in immortality, with Mr. Fiske, "a supreme act of faith in the reasonableness of God's work."

M. J.

LIFE AFTER DEATH. PROBLEMS OF THE FUTURE LIFE AND ITS NATURE. By *James H. Hyslop, Ph.D., M.D.* London: Kegan Paul, Trench, Trübner & Co., 1919. Pp. xii, 346. Price, 9s. net.

This book is, in part, historical, and historically sound, the first three chapters concerning themselves with the record of primitive conceptions of a future life, and the pre-Christian ideas of civilized nations. After this point, Dr. Hyslop assumes the survival of the spirit of man after bodily death, referring the reader to the "plentiful and voluminous" material in the publications of the various Societies of Psychical Research as evidence, and then attacks the further problems, such as the nature of this existence after death (Chapter IV), the process of communication between this world and discarnate spirits. There is a chapter on the dissociation or disintegration of personality, which is a familiar feature of psychic research; and skeptics may find cause for skepticism in an account of the obsession of Doris by the spirit of Count Cagliostro, who was finally induced to go into a monastery or hospital in charge of Anselm, the eleventh-century Archbishop of Canterbury (p. 303). "Good evidence" of a spirit's personal identity seems somewhat too readily accepted by the author. Dr. Hyslop's attitude throughout is uncompromising: "I regard," he says, "the existence of discarnate spirits as scientifically proved, and I no longer refer to the skeptic as having any right to speak on the subject. Any man who does not accept the existence of discarnate spirits and the proof of it is either ignorant or a moral coward"—an attitude very different from that of the late Lord Rayleigh, when investigating similar phenomena. J.

PAGAN AND CHRISTIAN CREEDS: THEIR ORIGIN AND MEANING. By *Edward Carpenter*. London: G. Allen & Unwin, Ltd., 1920. Pp. 318. Price, 10s. 6d. net.

Mr. Carpenter's thesis is that the Christian religion is not the *merle blanche* among thrushes, though (in this country at any rate) it has managed to persuade the general public of its divine uniqueness to such a degree that few people, even nowadays, realize that it has sprung from just the same root of paganism, and that the evolution of rites and ceremonies has been the same all over the world. "There has been, in fact, a world religion, though with various phrases and branches."

He accounts for the unity of this phenomenon by linking it up with the evolution of human consciousness. It proceeds from and accompanies "the three great stages of the unfolding of consciousness, firstly, that of simple or animal consciousness, secondly, that of *self-consciousness*, and thirdly, that of a third stage" (p. 16) which has not been effectively named: perhaps cosmic consciousness. But the speculations as to this future stage of consciousness are mystical, and on the lines of "wouldn't-it-be-nice-if": "Why should there not arise a sense of non-differentiation in the future, similar but more extended, more intelligent [than the early stage]. *Certainly, this will arrive*, in its own appointed time."

J.